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FEATURES OF THE INTERACTION OF GENERAL INTELLECTUAL ACTIVITY AND THE DEVELOPMENT OF REFLEXIVITY

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ОСОБЕННОСТИ ВЗАИМОДЕЙСТВИЯ ОБЩЕЙ ИНТЕЛЛЕКТУАЛЬНОЙ ДЕЯТЕЛЬНОСТИ И РАЗВИТИЯ РЕФЛЕКСИВНОСТИ

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Abstract. The article explores the relationship between reflexivity and social intelligence as essential factors in personal and professional development. Using psychodiagnostic methods by S. Hall and V.V. Ponomaryova, the study identifies a significant correlation between self-direction, self-management, and social intelligence components such as self-control and motivation. Theoretical analysis based on the views of E. Thorndike and G. Allport highlights that developing reflexivity enhances self-awareness, empathy, and adaptability. The research concludes that strengthening reflexivity supports effective communication and social competence, offering recommendations for educators and psychologists to integrate these skills into learning and development processes.

Аннотация. Исследуется взаимосвязь между рефлексивностью и социальным интеллектом как важнейшими факторами личностного и профессионального развития. Используя психодиагностические методы С. Холла и В. В. Пономаревой, в исследовании выявлена значимая корреляция между самонаправлением, самоуправлением и такими компонентами социального интеллекта, как самоконтроль и мотивация. Теоретический анализ основан на взглядах Э. Торндайк и Г. Олпорт подчеркивают, что развитие рефлексивности повышает самосознание, эмпатию и способность к адаптации. В исследовании делается вывод о том, что усиление рефлексивности способствует эффективному общению и социальной компетентности, и предлагаются рекомендации для педагогов и психологов по интеграции этих навыков в процессы обучения и развития.

Keywords: educational standards; national traditions; national values, tolerance; humanity; piety; perfect personality; resilience; national traditions; justice.

Ключевые слова: образовательные стандарты; национальные традиции; национальные ценности, толерантность; человечность; благочестие; совершенная личность; устойчивость; национальные традиции; справедливость.

In recent years, in our republic, on the basis of the principle of “For human dignity”, priority directions of reforms aimed at further increasing the well-being of our people, ensuring human rights and interests, and forming an active civil society have been determined, and the necessary legal and regulatory frameworks have been created: based on the tasks of “educating as a person with firm beliefs and views on life who can resist harmful influences and currents in the spirit of respect for universal human values”, a solid basis was created for finding new theoretical

solutions aimed at deepening scientific research on the development and improvement of reflexivity in a person.

As part of the thesis, a number of psychodiagnostic methods aimed at studying reflexivity and social intelligence in a person were conducted. According to it, S. Hall's "Social Intelligence Study" methodology, V. V. Ponomaryova's "Determining the level of reflexivity" methodology, and "Determining the priority strategies of reflexivity" questionnaires aimed at studying social intelligence in a person were conducted.

It should be noted that the main function of social intelligence is to predict behavior. In the course of our research, in order to check the relationship between the characteristic of reflexivity in a person and social intelligence, the methodology "Social intelligence", the questionnaire "Determining the priority strategies of reflexivity" and the methodology "Determining the level of reflexivity" conducted and collected empirical data.

It is observed that there is a significant relationship between self-direction and self-management ($r=0.17$; $p \leq 0.05$). In particular, it is observed that self-directed people have self-management capabilities. Here it is worth noting that the formation of self-awareness affects the manifestation of self-management skills. In any person, first of all, he is an active part of society's life, or regardless of his activities in certain areas, he is characterized by the formation of his own opportunities, abilities, talents and personal characteristics. From this point of view, an increase in self-direction in a person is considered a basis for self-management.

Self-management is the purposeful organization of the balance between the environment and the organism and adaptation to changes. Self-management is an effect on the psyche of a person that is carried out and systematically organized to change its characteristics in the desired direction.

According to the results of the methodology, it was found that orientation to other people has a significant relationship with self-control ($r = 0.15$; $p \leq 0.05$), with self-motivation ($r = 0.15$; $p \leq 0.05$). It can be said that those who are oriented towards other people naturally have strong self-management and self-motivation capabilities. Because for those who belong to this category, self-control and motivation serve as a leading stimulus. At this point, the cooperative activity in a group of people serves as a motivation for each other involuntarily. This, in turn, leads to the correct establishment of the system of human activities.

It is known that reflection on past activities affects the self-control system of a person. Orientation to other people was found to be significantly related to self-management and self-motivation ($r=0.15$; $p \leq 0.05$). At this point, it is worth noting that the development of processes such as self-management and self-motivation is observed in people whose focus on other people is a priority. It can be said that when entering the process of human relations, any person needs to manage his behavior and actions in a purposeful way. Self-motivation occurs in them, especially in the process of entering into relationships and exchanging information. It can be seen that the system of interpersonal relations has an effective effect on the reflexive process of the individual's self-awareness system.

According to the results of the methodology, it was found that orientation to other people has a significant relationship with self-control ($r = 0.15$; $p \leq 0.05$), self-motivation ($r = 0.15$; $p \leq 0.05$). It can be said that the implementation of any activities aimed at other people is the main factor in the correct and reasonable establishment of social relations.

Today, reflection and social intelligence should be seen as competencies of any professional who wants to succeed in professional and social activities. Thanks to reflection and social intelligence, the adaptability of the future professional, his accessibility to social relations affecting the main areas of life, ensures success. Accordingly, reflection and social intelligence ensure the adequacy of knowledge and perception of social reality. Understanding and social

interaction and the ability to manage situations contribute to the professional and personal development of the professional.

Reflective psychology has already become a unique direction of psychological knowledge, it has various approaches to understanding, determines its factors, descriptions, types and functions in the development and activity of a person's behavior and activities.

As for social intelligence, psychology has collected a lot of theoretical ideas and empirical data about this phenomenon. In the existing scientific imagination, social intelligence is seen as: - the ability to see far and act wisely in interpersonal relationships [15]; to think correctly about people, predict their behavior and ensure adequate adaptation in interpersonal interaction [16]; a group of mental abilities related to social information processing [17]; social perception and social thinking [3]; the ability to study the inner world of a person more effectively, the ability to differentiate his interpersonal relationships and predict his behavior in different situations [4].

The first view reflects the view of E. Thorndike, who was the first to use the term "social intelligence". In his concept, in addition to abstract-logical and concrete intelligence, emphasis is placed on social intelligence, whose function is to predict the behavior of oneself and other people. This, in turn, is one of the main factors of successful interpersonal relations [17].

E. Thorndike considers social intelligence as a unique cognitive ability that ensures successful communication with people. According to E. Thorndike, social intelligence is the ability to act rationally in human relations, to know social problems, to understand the human personality and its situation [14].

Also, according to E. Thorndike, there are three types of intelligence: abstract intelligence as the ability to understand verbal abstract and mathematical symbols and perform actions with them; concrete intelligence as the ability to understand things and objects in the material world and perform actions with them; social intelligence as the ability to understand and communicate with people. E. Thorndike argues that social intelligence is different from ordinary intelligence [12].

G. Allport describes social intelligence as the ability to correctly assess people, predict their behavior and adapt to interpersonal relationships. It highlights a number of characteristics that provide a better understanding of other people. Social intelligence is included as a special ability in the structure of these characteristics. According to G. Allport, social intelligence is a special social gift that provides fluency in relationships with people [11].

At the same time, the author emphasizes that social intelligence is related to behavior, and not to considered concepts, and its product is social adaptation, not working with concepts. It is known that, theoretically, social intelligence manifests a system of intellectual abilities independently of general intelligence factors. These abilities, like general intellectual abilities, can be defined in three variable spaces: content, process, result. In particular, according to Gilford, the domain of social intelligence includes knowing one's own and others' feelings, thoughts, desires, feelings, moods, etc. Initially in psychology, E. M. Emelyanov closely connected social intelligence with the concept of "social sensitivity". It was believed that personal "heuristics" are formed in a person based on human intuition, which are used to draw conclusions about interpersonal relations. The author understood social intelligence as a stable unique thought process, social experience, understanding of self and others, their interactions and prediction of interpersonal events. Sensitivity is necessary for the formation of social intelligence. Empathy, in particular, underlies social intelligence. Here, social intelligence is considered in terms of the main characteristics that contribute to its formation [2].

N. A. Aminova and M. V. Molokanova consider social intelligence to be a prerequisite for future applied psychologists to choose their work method. In the research of scientists, it was determined that social intelligence is related to the inclination to scientific activity [5].

A. A. Bodalev considered social intelligence in terms of interpersonal intelligence. According to A.A. Bodalev, the comparative study of the characteristics of human cognitive processes is an interesting task. Therefore, he emphasizes that it is necessary to study the main components of the human mind: attention, perception, memory, thinking, imagination, because a person communicates with other people.

At the same time, the study of emotional processes and characteristics that express their productivity, specific characteristics of activity, involves solving tasks in the form of simple communication. In particular, being able to determine the state of others through mime or pantomime requires being able to determine their capabilities based on their appearance and actual behavior [1].

According to N. A. Kudryavtseva, social intelligence is understood as a rational ability, a thinking process that appears in the process of interpersonal relations. N. A. Kudryavtseva came to the conclusion that social intelligence is not subject to general intelligence. An important part of the experience of social intelligence is a person's self-evaluation [9].

M. G. Nekrasov refers to the concept of "social thinking", which is very close to the concept of "social intelligence", in which he determines the ability to work with and understand information about the relationships between people and groups. The development of social thinking allows its carrier to effectively solve the problems of applying the characteristics of social groups in the process of interaction [10].

The problem of social intelligence is also reflected in the eyes of E. S. Mikhaylova, in her researches the communicative and reflexive abilities of a person and their implementation in the professional sphere are studied. According to the author, social intelligence helps to understand human actions and activities, human speech [8].

Social intelligence as an ability to know is formed on the basis of psychometric intelligence, it is narrowly related to the last one, seen in the research of G. Eysenck, D. Veksler, R. Selman, L. I. Antsyferova, O. B. Chesnokova, M. I. Bobneva and others [13].

Social intelligence was seen by them as secondary intelligence to general intelligence. Within this approach, the formation, laws, stages of development of social intelligence, the role of the environment in its formation are described. Social intelligence provides knowledge, analysis and interpretation of social information, orienting a person in real situations and solving social tasks.

According to J. Godfrey, social intelligence is social perception or social thinking [3].

In Myers' research, it is considered that social thinking is the ability to evaluate oneself and others conditioned by social norms, interpretations and beliefs [8].

It should be noted that in the scientific works of D. Gilford, O. John, S.Kosmitsky, G.P. Geranyushkina, social intelligence is understood as a different type of intelligence, the integrity of knowledge and behavioral abilities, which manifests itself in social interaction [13].

Constant transformations of mental states and the ability to understand other people and oneself in interpersonal relationships, to draw conclusions about the consequences of one's own and others' behavior. Thus, social intelligence is a relatively new concept in psychology, which is in the process of development and clarification. In recent years, concepts have been formed that social intelligence includes a specific group of mental abilities related to the processing of social information. Social intelligence determines the level of successful social functioning and adaptability. A characteristic and characteristic of a highly intelligent person is his adequate social competence in all aspects. It is known that three groups of approaches to understanding the content of social intelligence can be distinguished. According to the authors who consider social intelligence as a type of general intelligence in the first approach, social intelligence performs thought processes with social objects and combines its general and specific abilities. The

second approach considers social intelligence as an independent form of intelligence, according to which such intelligence ensures a person's adaptability to social life and solving life tasks.

A third approach considers social intelligence as an integral part of interpersonal communication, including personality traits and self-awareness. In this approach, the socio-psychological components of social intelligence are strengthened, from life problems to communication problems. An important characteristic of this approach is the measurement of personality traits associated with indicators of social maturity. Within this approach, the relationship between communicative qualities and the uniqueness of social intelligence was studied.

If we compare the indicated approaches to understanding the scientific concepts of reflection and social intelligence, it is possible to see the close connection of these psychological phenomena. Reflection and social intelligence ensure a person's presence in the social environment. It is inconceivable that social intelligence does not include reflection. It is especially related to social reflection and is manifested in the form of perception and evaluation of a person by others.

In order to establish the basis of the empirical relationship between reflection and social intelligence, D. A. Leontev's [7] reflection model, interpreted by S.V. based on M. Ford and M. Tisak used Shcherbakov's [13] concepts of social intelligence. In particular, based on the researches of S. Shcherbakov, E. Thorndike, M. Ford, and M. Tisak, he understands social intelligence as "the ability to realize important goals in the appropriate social environment" [13]. According to M. Ford and M. Tisak, the criterion for measuring the behavioral component of social intelligence is a successful solution to problematic situations. Social intelligence serves as an optimal strategy in the process of finding a way out of a complex, conflicting situation. Such strategies are integrated into a certain life system as generalized and schematized behavioral fragments.

There are seven main coping strategies: grooming, coercion, compromise, cooperation, mediation, and toxic response tactics. This scientist, V. N. Kunitsina, found out in the studies that a high level of reflexivity hinders the development of social intelligence [6].

Self-analysis is embodied as an example of a clear manifestation of reflexivity. It is believed that when a person focuses too much on his own experiences, he cannot adequately assess the situation and the opponent's point of view. Maybe he misses the opportunity and wants his experiences to leave this situation as soon as possible. In addition, D.A. Leontev said that reflection is a negative attitude towards oneself and a low level of understanding the meaning of life, such as self-analysis [7].

The following conclusions can be drawn based on the studied theoretical analyzes and research results: during the transition from adolescence to adolescence, along with other age changes, the relationship and characteristics of reflexivity with social intelligence change; the increasing association of reflexivity with empathic experiences with age suggests that self-awareness activates changes in social behavior as well; the development of reflexivity has a positive effect on the ability of a person to motivate himself.

Based on the above considerations, the following recommendations can be made: at all stages of practical psychological assistance, special attention should be paid to the development of reflexivity in a person by improving the qualities of social intelligence, motivation to achieve success, self-respect, self-control in communication, which have an important place in the psychological image of a person; in the organization of spiritual and educational activities with teenagers, it is necessary to ensure that their content, the methods of psychological influence used in them serve to harmoniously activate the strategies of both directions in the reflexive processes of young people.

It is important for science teachers to use pedagogical-psychological approaches aimed at developing reflexivity in the evaluation of the educational activity and behavior of pupils and students, in the organization of their independent educational process and self-education.

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